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ABSTRACT

This text contains 50 lessons in Dagbani for the student of Dagbani as a second language. The principal emphasis of the lessons is on developing skills in the spoken language, and study is preferable with a native speaker of Dagbani. The use of English is to be avoided except when absolutely necessary. Because of the attention given to oral skills, the teaching of formal grammar is also avoided and backboard notes are not to be provided for the students to copy. Each lesson is structured around a specific situation or topic, such as greetings, the market place, or the parts of the body, and occasionally around an element of grammar. Repetition is the basic method used. In terms of lesson format, students repeat a given dialogue after the teacher, and then memorize it. Substitution drills and question-answering are then used to reinforce what the student has learned. Review lessons are interspersed at regular intervals. (CLK)

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SPOKEN DAGBANI

FOR

NON-DAGBANI BEGINNERS

DAGOMBA

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and

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MAY 1974

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GENERAL HINTS

DON'T USE THIS BOOK until these "Ten Commandments" and the "Suggested Methods" have been carefully read:-

1. The book should be studied under someone who speaks Dagbani, preferably a native speaker.

2. In the course of the lessons, the use of English should be avoided except where it cannot be helped.

3. The ultimate aim is to help the Learner to speak the language. Therefore the main principle of teaching is that of DIRECT METHOD, with a lot of REPETITION by which the Learner is urged to say the same thing correctly over and over again.

4. The lessons have been designed to last an hour. If well handled, it should be mastered within the given time. Rushing through, especially in the first ten lessons, should be avoided.

5. The Instructor is warned not to introduce too many new words, that is, words which have not been dealt with before, into the new lesson. Some of the words may have been dealt with elsewhere in the book. A record should be kept of the new words introduced.

6. One temptation connected with this (No.6) is that of trying to answer digressive questions from the Learners. I should say that answers should be given only to those questions which are considered to be answerable.

7. Effort should be made to avoid the teaching of formal grammar. The Learners will eventually get to know the tenses, etc. through the exercises and drills in the book.

8. Every subsequent lesson should provide an opportunity for the revision of the previous Lesson(s). Revision always.

9. Blackboard notes for Learners to copy are not to be given: even the Learners themselves are to be discouraged from taking their own notes in class. Some of the Learners may oppose this idea. But it has been observed that generally those who depend on their notes are the ones who miss the main object of these lessons. However, Learners could built up their own English-Dagbani Dictionary in their note books. Another thing to be encouraged is the recording of the various speech drills and practices for private rehearsal.

10. Attention should be strictly paid to the "Notes", especially to those portions recommending diagrams, sketches, tabular drills, etc.

1. Conversation: i. The Instructor reads the parts of A and B, and the Learners repeat these after him, line by line. One of the objects for this is enunciation. The "Conversation" is next explained in English. The Instructor then takes the part of A, while a Learner takes that of B; they go through the whole dialogue; and then another Learner, and so on, until each one gets a turn. ii. The dialogue may be acted, a Learner or a pair at a time.

2. Sentence Drill: i. The Learners read the lines after the Instructor. ii. The individuals then try them in turn, until all the lines are mastered. They may be repeated over and over again.

3. Sentence Practice: i and ii. (As in 2, i and ii).
iii. Through leading questions by the Instructor, the sentences may be applied to other situations, or may be used as patterns for the Learners' own sentences.

NOTE

It is one thing to be able to read and understand the Dagbani Language, and quite another thing to be able to speak it. The emphasis here is on THE ABILITY TO SPEAK THE DAGBANI LANGUAGE, and therefore all efforts should be geared to this objective.

EACH LESSON TAKES ONE HOUR

LESSON I

Admittance and greeting formalities:

1. Admittance: Behind door, or about five yards away in an open space

VISITOR: A HOST B:

A. Gaafara (i)
Excuse (me)

B. Garima (ii)
Pass/come along

2. Note: These should be repeated several times and the Instructor should try to help the Learners to master the correct tone. Here, the other two forms, which can be substituted for (i) and (ii) can be introduced. They are:-

(a) A. Asalaamu aleikum.
The Peace of Allah be with you.

This is the Muslim way which is sometimes used by the Dagombas.

B. Wa aleikum Salaam.
And with you.

(b) The clearing of the throat simply, and waiting, (may be repeated) can be understood by the chief/elder who is in a room as a sign indicating that someone is seeking admission, and the chief/elder will enquire:

A. Duni m-bala?
Who is that?

..../

B. Mani Adam

I Adam.

A. Garima (Alternative: kɪem na: come inside).

Pass.

(B enters the room).

A. Mareaba (May be said if B is a stranger or if B has returned from a journey, etc.)
Welcome.

B. Ngoya

Thank you for the welcome.

3. Note: Among the Dagombas the knocking of the door for admission is not a common practice. The norm as stated before is either the use of the admission word or the clearing of the throat.

4. (a) A. Zinima

Sit

(B says nothing and takes a seat).

(b) MORNING GREETING: Junior B visits Senior A.

A. Dasiba. (morning till noon-tide)
Morning

B. Naa (response: its like "hello")

A. A doshee (i)

Your sleeping place

B. Alaafee (ii)

Good health.

.../

5. Note: Since this is still at the initial stages the Instructor should pay much attention to how each Learner pronounces the words or group of words and help him to get used to the correct Dagbani tone.

(i) and (ii) can be expanded to:

A. A doshee be! wula?

Your sleeping place like/is how?

B. Alaafee beni

Good health is there.

6. Note: In the admission formality between a child and an elderly person, it is the elderly person who, by custom asks questions of health. He also does the greeting if he is aware of the guest's presence; otherwise the junior can greet to call attention. This is also true of a chief and his subjects.

LESSON II

7. Revision:

	A. (Senior)		B. (Junior)
i.	Gaafara	Response:	Garima
ii.	Muni mbala	"	Mani Adam
iii.	Maraaba	"	N-go ya
iv.	Zinima	"	
v.	Dasiba	"	Naa
vi.	A doshee	"	Alaafee.

8. Note: Act and repeat several times.

9. Alternatives:

	A. (Senior)	B. (Junior)
i.	above Asalamu aleikum	Wa aleikum salaam.
ii.	This may not be necessary if guest's voice is identified)	
iii.	(See section 2b.)	
iv.	(See section 4a)	
v.	(Good afternoon and Good evening will be dealt with in Lesson 3).	
vi.	A.	B.
	A doshee be wula?	alaafee. beni

10. Note: It is impolite to give a thing out, or receive something or wave with the left hand.

LESSON III

11. AFTERNOON GREETINGS

A. Antire (From late morning till about 4.30 p.m.)
(It's like) Good afternoon.

B. Naa

12. Note: (a) N'a wúntaŋa
And your sun
i.e. Sympathy for the hot sun.
can be said after the response to antire by either A or B. (Take A and B from now as contemporaries unless otherwise stated).

Response: Naa

(b) This is the second time the letter 'ŋ' (the vilar n) has appeared and its pronunciation should be thoroughly learnt.

13. EVENING GREETINGS

A. Aninwula (4.30 p.m. till bedtime)
(It's like) Good evening.

B. Naa

14. Note: (a) N'a jelinsi is also possible after the response. (And you tiredness) by either A, or B.
(It's like how do you feel)

Response: Naa

(b) The second 'n' in aninwula sounds like the vilar n. Its function gives the 'i' a nasal sound. 'Aniwula' is dialectical and can be heard sometimes.

LESSON IV

15. COURTEOUS ENQUIRIES AFTER GREETINGS

A. Ti maasim (only morning/cold weather).
Our coolness.

B. Naa

A. A malibu (bewula)?
Your dependants 'are/like how')?

B. alaa fee (beni)

A. a yili paya/payaba (be wula)?
Your house wife/wives .....?

B. alaafee

A. Gom beni? .....(i)
Sleep is there?

B. Iin gom beni .....(ii)
Yes sleep is there

16. Note:(a) Except ti maasim the rest are addressed only to a man.
(b) i. a gbihira? is also possible and carries
you sleep? the same meaning and response.

ii. The 'n' in lin gives the double ii and nasal sound. (see 14b).

17. A. a yidana (be wula)? ....(i)
your husband (.....)?

B. alaafee

A. a bii/bihi (be wula)? ....(ii)
your child/children (.....)?

B. alaafee or naa.

..../

18. Note: (i) A yidana? (your husband)? the last 'a' is pronounced but mute when 'be wula' is added.

(ii) (a) A duunima? (your room mates)? is also possible. Same response.

(b) -'nima' - suffix with names of places/towns/villages/countries etc. turns to mean people for example: Tamalinima, Ghananima, kamasinima, Togonima, etc. mean Tamale people, Ghanaians etc.

(iii) A bia? (your child) is correct but with 'be wula' it drops the last 'a' and takes an additional 'i'. This dropping of the last 'a' and the additional 'i' normal occurs in questions or certain sentences: for example:

A bii mbɔŋɔ?
your child this?

lin n bii mbala

Compare O mali bia

(iv) Lesson 2a and 2b should be acted in class Two Learners at a time as actors. One answers while the other asks. It's advisable they change positions after the first act. Each must be given a chance.

LESSON V

REVISION

19. Antire
N'a wuntaŋa
Aninwula
N'a jɛlinsi
Ti maasim
A malibu be wula?
Gom beni?
A gbihira?
A yidana (be wula)?
A bii/bihi be wula?
A duunima?

20. Use either Naa or alaafee (beni) or Iin gom beni in responding to the about greetings.

LESSON VI

21. (i) What is your name?

A. A yuli boni bo?

Your name is called what?

B. N yuli m-boni Adam

My name is called Adam.

(ii) Note also O; n, m, (are all possessive pronouns his/her/it/my, which can be used)

(iii)

A. O yuli boni bo?

His/her/its name is called what?

B. O yuli m-boni Adam

His name is called Adam.

A. N yuli boni bo?

My name is called what?

B. A yuli m-boni Adam

Your name is called Adam.

22. Note: Call attention to:

m-boli - to call

yuli - name

bo - what

LESSON VII

23. (a) Where From?

A. Ya ka a yi na?

Where you coming from (hither)?

B. Tamali ka n yi na.

Tamale I coming from (hither)

A. ka asibiti ka a yi na?

Is it not that you are coming from the hospital?

B. M'm, n yi la Tamali na

No I come from Tamale.

(b) (i) binbɔyli - toilet

(ii) feera - store

(iii) daa - market

24. Note: The above can be substituted for Tamali and asibiti in (a)

25. Complete these:-

(i) O yi la.....

(ii) a yi la.....

(iii) n yi la.....

LESSON VIII

26. Where do you live etc.

(a) i. In the answers, the place is named first with the emphatic word 'ka'.

ii. Ya ka a be?

Where you are/stay/live?

Gushayu ka m be.

Gushegu I live (It is in Gushegu that I live).

iii. Further practice with pronouns.

Gushayu ka a be.

Gushegu you live

Gushayu ka o be.

Gushegu he/she/it stays.

Gushayu ka ti be.

Gushegu we are/stay/live

Gushayu ka yi be.

Gushegu you (plus) live.

Gushayu ka ba be.

Gushegu they stay.

(b) Naya ka m ma be.

Yendi my mother lives.

fɔŋ ni ka m ma be.

town(in) my mother stays.

...../

Lesson 8 (b) contd.

daa ni ka m ma be.
market (in) my mother is.

(c) Exercise:

Answer these questions.

(i) Ya ka a ma be? (i).....

(ii) Ya ka yi be? (ii).....

(iii) Ya ka bɛ be? (iii).....

(iv) Ya ka Alhassan be? (iv).....

(v) Ya ka Mariama be? (v).....

27. Where do you live etc.

(a) (i) In the answers, the place is named last without the emphatic word 'ka'. This is alternative to the construction in section 26.

(ii) Ya ka a be?
Where you live?
n be GushaYu.
I live (in) Gushegu

(b) See 26 (b) and (c) and change the order of the sentences to suit 27 (a).
e.g. 'GushaYa ka a be' becomes 'a be GushaYu'.

LESSON IX

28. Where to?

Ya ka a chɛna?

Where you are going?

Gushaɣu ka n chɛna.

Gushegu I am going.

29. Note: The above is with the emphatic word 'ka', see 26 (a) (i)

(b) For further practice with pronouns.

n; o; ti; yi; bɛ.

(i) Gushaɣa .....

(ii) Gushaɣa .....

(iii) Gushaɣa .....

(iv) Gushaɣa .....

(v) Gushaɣa .....

C. (i) Naɣa ..... m ma .....

(ii) Foŋ ni ..... m ma .....

(iii) Daa ni ..... m ma .....

31. Note: (i) See 26(a) (iii) and change the sentences to suit this lesson, 'Gushaɣu ka a be' becomes Gushaɣu ka a chɛna. Practice these thoroughly.

(ii) Use the material in section 26(a), replacing 'be' with 'chɛna'.

LESSON X

31. Revision

(a)

i. Ti maasim	i. (Answer) .....
ii. Duni mbala?	ii. .....
iii. a gbihira?	iii. .....
iv. a ma be wula?	iv. .....
v. Tamalinima be wula?	v. .....

(b) Find the questions and translate.

i. .....?	i. a yuli m-boni Napari.
ii. .....?	ii. Mista Napari m-bɔŋɔ
iii. .....?	iii. asibiti ka a yi na.
iv.....?	iv. daa ni ka doo maa be
v. .....?	v. o be duu

(c) Find the Dagbani equivalents for the following:-

i. sun	ii. wife/woman
iii. husband	iv. children
v. sleep (noun)	vi. to call
vii. Yes, no	viii. dependants
ix. Good evening	x. toilet, store, town.

32. Note: All the words in 31 are contained in the previous lessons.

33. Complete the following using 'be'; 'chɛna'; and 'yi'na'.

Ya ka a .....?

Ya ka n .....

Ya ka o .....

Ya ka a ma .....

Ya ka bɛ .....

LESSON XI

34. A and B meet in a street at noontide.

A. N' a wuntaŋa

B. Naa. Ya ka a yi na

A. N yi la Naya na. Tamali ka a be?

B. Ai, Gushayu ka m be.

A. Ya ka a chɛna?

B. Daa ka n chɛna

A. Puhima a daanima .....(i)

B. Bɛ ni wum .....(ii)

35. Note: (i) (a) See section 18 (ii) (b)

(b) Puhima is the 1st imp. form of 'm-puhi' - to greet.

(ii) (a) n-wum - to hear.

(b) ni - before verbs is a future marker, e.g. O ni wum - he will hear.

36. (a) Further practice:-

(i) Puhima a ma	(i)..... ni .....
(ii) ..... Tamalinima	(ii) ..... bɛ .....
(iii) ..... duunima	(iii).....
(iv) ..... bihi	(iv) .....
(v) ..... paŋaba	(v) .....
(vi) ..... malibu	(vi) .....
(vii) ..... yiŋnima	(vii) .....

(b) Note: In the response Learners can use both the nouns and pronouns. When the noun form is used, it must be qualified by a possessive such as my, your and his:

e.g. Noun: N duunim ni wum

Pronoun: bɛ ni wum.

(c) Drill:-

(a) Use n; a; o; ti; yi bɛ to complete each of the following with the verb n-chaŋ - to go, remembering to use the emphatic word 'ka'. (see 26).

i. Daa .....

ii. asibiti .....

iii. Loori teesa (Lorry station) .....

iv. Prinsi teesa (Police station).....

LESSON XII

37. Cardinals

(a) When the numbers are recited from one to ten the forms used are the following:-

n-daam	n-yi	n - ta	n - nahi	n-nu
1	2	3	4	5

n - yobu	n-yopɔi	n-nfi	n - wɔi	pia
6	7	8	9	10

(b) When the numerals are also used as adjectives the forms are:-

yini	ayi	ata	anahi	anu
1	2	3	4	5

ayobu	ayopɔi	anii	awɔi	pia
6	7	8	9	10

38. (a) Practice the following:-

(i) bii yino, bihi ayi, bihi ata, bihi anahi, bihi anu, bihi ayobu, bihi ayopɔi, bihi anii, bihi awɔi, bihi pia.

(ii) paɣ yino, paɣaba ayi, paɣaba ata etc.

(iii) duu yini duri ayi duri ata etc.

(iv) nuu yini nuhi ayi nuhi ata etc.

.../

(b) Notes: (i) Duri plu for of duu (room)

(ii) nuhi plu for of nuu (hand)

(iii) Yino - animate. Yini - inanimate.

(c) i. ZaY' (plu. diba) means an item out of many of the same type e.g.

ZaY' - diba ayi diba ata etc.

ii. Note: (a) The last 'a' of 'diba' is not pronounced and should be 'dib'.

(b) The Instructor should help Learners to recognise and be able to use all the new items in Lesson 12.

LESSON XIII

39. IN THE MARKET

A - Purchaser B - Seller

A. Na a daa

And your market (how is business/trade)

B. Naa

It's like 'business is fine'.

A. ala m-bɔŋɔ (m-bala)?

how much is this? (.....that)?

B. pesewa anahi

four pesewas

A. alibarika (alternative:- booma)

reduce (the price)

B. n yini pesewa yini

I reduce by one pesewa

A. n ni ! yɔ pesewa ayi

I will pay two pesewas.

B. yɔm liɣri na.

pay money hither.

40. Practice these:-

(a) i. a yihi pesewa yini etc 10

ii. o ..... " " "

iii. ti ..... " " "

iv. yi ..... " " "

v. bɛ ..... " " "

(b) i. a ni yɔ .....

ii. o ni yɔ .....

iii. ti ni yɔ .....

iv. yi ni yɔ .....

v. bɛ ni yɔ .....

(c) Note: There is an opportunity here to revise the numbers.

41. Note: (a) Alibarika has a dual effect: (i) When used by the seller it means increase (add something to) what you have offered to pay.

(ii) When by the purchaser means reduce the price.

(b) There is a lot of haggle about prices in the north. How much you pay for an article depends on your bargaining powers. The seller normally pitches it high. Haggling ensues until a happy medium is arrived at to conclude the transaction.

LESSON XIV

42 (a) A. ala nyɛ dinbɔŋɔ ha?

How much is that one (over there)?

B. pesewa pia n - nyɛ li

ten pesewas it is (it is ten pesewas).

A. N ni yɔ pesewa ayobu

I will pay six pesewas.

B. alibarika (See 41(a))

A. n pahi pesewa yini

I add one pesewa (I'll pay one pesewa more)

B. diba ala ka a bɔra?

how many do you want?

A. n bori la diba ayi (See No.38 (c))

I want two

B. yɔm liɣri na

pay money (hither)

A. N-nya liɣri N'a tuma pam

Here is money. Thank you very much.

(b) Words to note: dinbɔŋɔ - this one

dinbɔŋɔ ha - that one

ala - how much

diba ala - how many.

43. Further practice

(a) i. diba ala ka a bora? i. n bori la diba ata (zaɣ'yini)

ii. diba ala ka o bora? ii. o bori la diba anu

iii. diba ala ka ti bora? iii. yi bori la diba .....

iv. diba ala ka yi bora? iv. ti bori la diba .....

v. diba ala ka bɛ bora? v. bɛ bori la diba .....

(b) i. n pahi pesewa ayopɔi

ii. a " " .....

iii. o " " .....

iv. ti " " .....

v. yi " " .....

vi. bɛ " " .....

LESSON XV

44. Some market articles:

Two friends, A and B meet.

(a) A. Dasiba

B. Naa. Timaasim

A. Naa. Ya ka a chɛna?

B. Daa ka n chɛna

A. Bɔ ka a yen da daa ni?

What you will buy market in?

B. n yen da la guli - cola-nut (I am going to buy)...

" " " " taba - tobacco

" " " " kpaŋ - guinea-fowl

" " " " bua - goat

" " " " noo - hen

" " " " chinchini - cloth

" " " " gala - eggs

A. Puhim ba

Greet them

B. Bɛ ni wum

(b) Practise these:

i.	bo ka o yen da?	i.	.....
ii.	bo ka a yen da?	ii.	.....
iii.	bo ka ti yen da?	iii.	.....
iv.	bo ka bɛ yen da?	iv.	.....
v.	bo ka yi yen da?	v.	.....
vi.	bo ka n yen da?	vi.	.....

..../

45. (a) A. N'a daa

B. Naa

A. Bo ka a da?

What is it you buy?

B. n da la waliya - hat (I bought a.....)

" " " dansichi - smock

" " " gala - eggs

A. gala ala ka a da? (i)

eggs how much did you buy?

B. gala anu ka n da.

eggs five I bought

(b) Note: (i) 'ala' here means 'how much worth'

46. (a) Complete these either with proper nouns or pronouns, and supply the articles.

i. ..... da la .....

ii. .....

iii. ..... yen .....

iv. .....

v. ala ka ..... yen yɔ?

vi. ala ka ..... yen yɔ?

vii. ..... ni ..... ayi

viii. ..... ayobu

..../

(b) n-da - to buy, and n-kɔhi - to sell.

(i) n ni kɔhi li a zuɣu
I will sell it your head (-- sell it to you).
o ni kɔhi li a zuɣu
ti ni kɔhi li a zuɣu
bɛ ni kɔhi li a zuɣu

(ii) Note: 'a zuɣu' which will under normal circumstance mean 'your head' is literally translated here 'because of you'; in other words 'ready to sell to you'.

(c) (i) a ni kɔhi li n zuɣu
" " " " o "
" " " " ti "
" " " " bɛ "

(ii) Note: Take note of the absence of yi in c (i). It's not correct to say 'you (singular) will sell it to you (plural).

(d) (i) n ni kɔhi taba n-ti a
I will sell tobacco to give you (.....to you)
o ni kɔhi taba n-ti a
bɛ ni kɔhi taba n-ti a
ti ni kɔhi taba n-ti a

(ii) a ni kɔhi taba n-ti ma
you will sell tobacco to me
a ni kɔhi taba n-ti o
" " " " " ti
" " " " " ba

(e) Exercise for further practice:

(i) bɛ ni kɔhi ..... n-ti ya

(ii) doo maa " ..... (them)

(iii) " " " ..... yi zuɣ

(iv) paɣa ŋɔ ni kɔhi ..... n-ti (me)

(v) a ma " " ..... " (you)

(f) Note: See 44 (a) for names of articles for the above exercise.

LESSON XVI

47. Revision:

(a) Fill the gaps.

(i) O ..... boni .....

(ii) a ..... Mariama

(iii) Gushaɣa ..... bɛ

(iv) yi chɛn la .....

(v) feera ..... yi .....

(vi) paɣaba maa sa bi ..... daa

(vii) fɔŋ ni ka ..... be

(b) Answer these questions:

(i) Ya ka yi be? (i) ti .....

(ii) Ya ka a ma yi na? (ii) Naya .....

(iii) Duni mbɔŋɔ (mbala)? (iii) .....

(iv) Yi gbihira? (iv) a. lin .....

b. M'm ..... ka ni

(v) O chɛn la asibiti? (v) Ai..... bi.....

(b) Iin .....

(c) (i) Recite from one to ten in Dagbani

(ii) Which are the forms used as adjectives from one to ten in Dagbani?

(iii) Translate these: (a) diba ayi (b) diba awɔi

(c) zaɣ yini (d) duri anu (e) paɣaba ata

(f) bihi anii (g) yino (h) yini

..../

48. Act these in class:

(a) i. ala m-bɔŋɔ (m-bala)?

ii. pesewa .....

iii. .....

iv. .....

(b) i. ..... nye ..... (dinbɔŋɔ, dinbɔŋɔ ha)?

ii. ..... n-nye li

iii. o ni ..... pesewa .....

iv. diba ..... ka ..... bɔra ?

v. n - nya .....

vi. N'a ..... pam.

LESSON XVII

49. POSSESSIVE PRONOUNS AND PARTS OF THE BODY

(a) Sing. 1st. m, n, 2nd a 3rd o

Plu. 1st. ti 2nd yi 3rd bɛ

50. (a)

n	zuɣu	bɛ	zuɣri
my	head	their	heads
n	nini	yi nina	
my	eye	their eyes	

(b)

o nuu	o nuhi
his hand	his hands
a noli	ti noya
your mouth	our mouths

(c)

n gbali	mbɔŋɔ
my leg	this is
n puli	mbɔŋɔ
my stomach	this is
a nyingoli	mbala
your neck	that is
o tibli	mbala
his ear	that is

51. (a) Note: (i) O, and bɛ refer to animate. di inanimate.

(ii) n, m. means the same and their use is

.../

a matter of how suitable each qualifies a particular noun.

(b) Use the possessive pronouns to qualify the following:

(i) paɣa (ii) bia (iii) bihi

(iv) N'a wuntaŋa, N'o wuntaŋa etc.

(v) o ba; a ba; etc.

(vi) n duunima, a duunima etc.

(c) Parts of the body continue

nubila	fingure
bihili	breast
zabri	hair
nyini	tooth
kpariŋ	chicks
nyɔɣu	chest
duni	knee
nyee	nose
zilnli	tongue
napɔŋ	foot.

LESSON XVIII

52. How old

Sandoo tuhi adani soli

Sandow meets Andani on the street.

(a) S. Ni ti gorim?

how is our journey?

A. Naa.

Fine

S. Zori, a yuma ala?

friend, your years how many (how old are you)?

A. n yuma awɔi

my years nine (I am nine years old).

A. a mii yuma ala?

you too years how many?

S. n yum' pia

my years ten.

(b) Complete these:

(i)	n yuma ala?	(i)	a yuma .....
(ii)	o .....?	(ii)	o .....
(iii)	ti .....?	(iii)	yi .....
(iv)	yi .....?	(iv)	ti .....
(v)	bɛ .....?	(v)	bɛ .....
(vi)	a .....?	(vi)	n .....

..../

(c) (i) o mii yuma ala? (i) .....
(ii) yi " " " (ii) .....
(iii) bɛ " " " (iii) .....
(iv) ti " " " (iv) .....

(d) (i) yi ba yuma ala? (i) .....
(ii) bɛ " " " (ii) .....
(iii) ti ma " " (iii) .....
(iv) a " " " (iv) .....

53. Short revision.

a. yelima (say) money Dagban li ni
" good evening " " "
" I will add " " "
" pay money " " "
" how much is this
" that woman there

b. <u>Translate</u>:

(i) n tibli (ii) o nyini
(iii) yi ma (iv) ti noya
(v) o duni (vi) bɛ bihi

LESSON XIX

54. VERBS: Present.

(a) n - di - to eat.

(i) Intransitive

n dirimi - I am eating
a dirimi
o dirimi
ti dirimi
yi dirimi
bɛ dirimi

(ii) Transitive

n diril a saɣim - I am eating food.....
a diri la saɣim
o diri la saɣim
ti diri la saɣim
yi diri la saɣim
bɛ diri la saɣim

(b) Further practice:

(i) n - nyu - to drink

(a) Intransitive

n nyurimi - I am drinking
a nyurimi
o nyurimi
ti nyurimi
yi nyurimi
bɛ nyurimi

..../

(b) Transitive

n ŋyuri la kom - I am drinking water.
a nyuri la kom
o nyuri la kom
ti nyuri la kom
yi nyuri la kom
bɛ nyuri la kom

(ii) n - ŋubi - to eat

(a) Instransitive

n ŋubirimi - I am eating
a ŋubirimi
o ŋubirimi
ti ŋubirimi
yi ŋubirimi
bɛ ŋubirimi

(b) Transitive

n ŋubiri la nimdi - I am eating meat.
a ŋubiri la nimdi
o ŋubiri la nimdi
ti ŋubiri la nimdi
yi ŋubiri la nimdi
bɛ ŋubiri la nimdi

..../

(iii) m-piɛbi

(a) Intransitive

m piɛbirimi - I am drinking
a piɛbirimi
o piɛbirimi
ti piɛbirimi
yi piɛbirimi
bɐ piɛbirimi

(b) Transitive

m piɛbiri la zeri - I am drinking soup.
a piɛbiri la zeri
o piɛbiri la zeri
ti piɛbiri la zeri
yi piɛbiri la zeri
bɛ piɛbiri la zeri

C. Note: (a) i. saɣim - food
ii. kom - water
iii. zeri - soup

(b) m - piɛbi - (to drink) refers to the act of drinking soup or any other liquid food with the hand (esp. milk and soup).

LESSON XX

55. Sandoo ni o zɔ Andani

S. N zɔ Andani, ya ka a yi na? .....(i)
my friend Andani, where you coming from?

A. n yi la Naya na .....(ii)
I am coming from Yendi

S. Bɔ ka a dira? .....(iii)
n diri la sakolo. (alt. sakolo ka n dira)
I am eating fufu.
Ti dima
Let's eat. (please you are invited to join)

S. n ku lan di.
I can no longer eat
Tim ma kom ka n nyu .....(iv)
Give me water (so that) I drink.

A. N - nya kom. Nyuma.
Here is water. Drink. (imperative)

56. Notes: (a) (i) zɔ (friend) - adjectival form of zɔri.
(ii) Without the emphatic 'ka' (See 27a (i).
(iii) Interogative form of 'n-di' with 'bɔ').
(iv) ma (me) dative form; pronoun after verb.

(b) ku lan - can no longer; will no longer.

..../

57. Further practice with the interogative form.

(a) i. bɔ ka yi dira? i. ti .....

ii. bɔ ko ti piɛbira? ii. yi .....

iii. bɔ ka n ŋubira? iii. a .....

iv. bɔ ka bɛ nyura? iv. bɛ .....

(b) 'ku lan' Give the verbs:

i. Ti ku lan ..... (eat)

ii. bɛ " " .....(go)

iii. Sandoo " " .....(come)

iv. yi ba " " .....(drink)

v. yi ba " " .....(drink soup)

vi. a ba " " .....(sit)

LESSON XXI

58. NI AS A FUTURE MARKER

(a) o ni chaŋ

he will go

ti ni di

we shall eat

Sandoo ni ka na

Sandoo will come

(b) Note: 'ni' comes between the subject and the verb.

(c) Complete this exercise:

i. n ni ..... dansichi

ii. a ..... zeri

iii. o ..... boli .....

iv. ..... ni .....daa

v. ..... ku chaŋ .....

vi. bi maa ni be .....

59. Some edibles

(a)

Siŋkaafa	-	rice
tuya (tua)	-	beans
nyuuli/nyuya	-	yam
bihim	-	milk
kamantoonsi	-	tomatoes

..../

59. Some edibles contd.

nimdi	-	meat
alaafee	-	pineapple
kawana	-	corn
zevari	-	leafy soup or leaves for soup.

(b) Use the words in 59 (a) in filling the gaps.

i. Andani ni piɛbi ..... (two words)

ii. bɛ ma ni ŋubi ..... (two words)

iii. ti ku lan ŋubi .....

iv. n ni ŋubi .....

(c) i. yi ..... di .....

ii. doo ma ..... zevari

iii. n ku lan chaŋ .....

iv. a .....lan yi .....na.

(d) Note: The Instructor should go over the exercises with the Learners, and especially those with 'Ni'.

60. Revision:

(i) Go over 44, 45, 46 and 47.

(ii) Revise 49 and note 51 c.

LESSON XXII

61. Days of the week:

(a) Today.

Zuŋɔ	Alahiri	Today	(is)	Sunday
"	Atani	"	"	Monday
"	Atalaata	"	"	Tuesday
"	Alaaba	"	"	Wednesday
"	Alaamiisi	"	"	Thursday
"	Alizimba	"	"	Friday
"	Asibiri	"	"	Saturday

(b) Yesterday.

Sɔhala	Alahiri	Yesterday (was Sunday
	Atani	
	Atalaata	
	Alaaba	
	Alaamiisi	
	Alizimba	
	Asibiri	

(c) Tomorrow.

Biɛyu	ni	Alahiri	Tomorrow (will be) Sunday
		Atani	
		Atalaata	
		Alaaba	
		Alaamiisi	
		Alizimba	
		Asibiri	

..../

62. Note: (a) (i) 'Zuŋɔ Alahiri' can be expanded to 'Zuŋɔ nyɛ la Alahiri' (here with a verb 'n-nyɛ' - to be.

(ii) 'Sɔhala Alahiri' can be expanded to 'Sɔhala sa nyɛ la Alahiri'. 'Sa' here is historic marker.

(iii) So also 'biɛyu ni Alahiri' with a verb becomes 'biɛyu ni sa nyɛ la Alahiri'.

(b) Note the dual usage of 'sa' for both past and future which is determined by the length of time proceeding it.

(c) Alizimma is dialectical.

63. Practise these:

(a) Zuŋɔ nyɛ la .....(use all the days)

(b) biɛyu ni sa nyɛ la.....(.....)

(c) Sɔhala sa nyɛ la .....(.....)

LESSON XXIII

64. Parts of the day

(a)

asiba	-	morning
asisiba	-	dawn
biɛyu	-	dawn (countable)
wuntaŋ zuysaa	-	sun over head
wuntaŋ ni	-	afternoon
zaawuni	-	evening
yuŋ	-	night
yuŋ-tusuu ...(i)		midnight.

(b) Note: (i) yuŋ - tusuyu is dialectical and can be heard in certain parts of Dagbaŋ.

(ii) Noloyu - kukoli - cock crow (dawn)

(c)

zuŋɔ	-	today
sɔhala	-	yesterday
biɛyu ni	-	tomorrow
dali	-	the day after tomorrow
dali	-	day (a given day)
dabsili/dabsa/daba		day (countable unit)

65. (a) 'dali nyɛ la Atani' Here the present form of the verb is used.

'dali daa nyɛ la Atani' is also possible with 'daa' here is as a future marker.

...../

(b)

Zuŋɔ	asiba	Today's morning
"	zawuni zaawuni	evening
"	yuŋ	night
"	wuntaŋ ni	afternoon
zuŋɔ dali		a week today.

(c)

Bɔkɔi	-	week
goli	-	moon (month)
Chirli/chira	-	month
yuuni/yuma	-	year.

LESSON XXIV

66. Revision

(a) Translate and analyse 'sa', daa,

i. Biɛyu ni sa nyɛ la Alaaba.
ii. Biɛyu ni n sa ni chaŋ Naya.
iii. Biɛyu ni o sa ni yi Tamali na.
iv. Sɔhala sa nyɛ la daa
v. Sɔhala sa nyɛ la gɔli dabsa ayi
vi. daa dali, n daa ni chaŋ Gushayu
vii. dali daa nyɛ la daa.

(b) Translate into Dagbani:

i. This morning
ii. a week today.
iii. four months
iv. One month.
v. Six years.
vi. five weeks.

(c) Construct simple sentences with these:

i. Ni (as a future marker)
ii. nimdi
iii. n -di
iv. zeri
v. ŋuni
vi. ka (as emphatic)
vii. fɔŋ ni
viii. - nima
ix. diba ala
x. yen.

LESSON XXV

67. DIRECTION: Wuhim ma

Show/direct me

(a) A. Wuhim ma daa soli .....(i)

Direct me market road

B. daa soli n kuli tuhi chan maa

Market road is the straight going

A. Sochira ka ni bebo?

branch roads not there is it so?

B. M'm sochira ka ni (Iin sochira beni)

No branch roads not there (yes there is a junction)

A. Nayili soli be yá palo .....(ii)

Palace road is where area?

B. Dmaligima a nuzaa soli ŋɔ di kun la Nayili

Turn your left road this it goes to the Palace.

A. Na n nudirigu soli ŋɔ, mii kun la

What about my right hand road this, goes

ya palo?

where area?

B. Di kun la damlan yiŋa

It goes to pito seller's house.

A. Na a tuma.

Thank you.

..../

B. Naa. Puhim ba

Great them

A. Bɛ ni wum

They will hear.

(b) Note: (ii) is another form of expression (i).

LESSON XXVI

68. (a) Revision:

Look at Lesson 18 again. The Instructor should help the Learners to use ti - our; yi - your; and bɛ - their in places of those already used; and, where possible, nouns should be changed to agree with the adjectives. e.g.

zɔri a yuma ala? becomes zɔnima yi yuma ala?

(b) Andani (A) tuhi Bukari (B) soli.

A. Ya ka a yi na?

B. Tamale ka n yi na

A. A chira ala Tamale?

B. N chira ata Tamale.

A. Zuŋɔ ya ka a kuna?

B. N kun la n ya Zuŋɔ. N ni labi na dali.

A. Tɔ, ka puhima a yanima

B. Bɛ ni wum.

69. Note: This short conversation should be acted in class and be translated too.

LESSON XXVII

70. Revision:

A. Wuhima loori paaki soli.
B. Dmaligima a nuzaa soli ŋɔ. Di kun la loori paaki ni.
A. Kun puu soli mbɔŋɔ?
B. Di nyɛ la Sukuru soli. Ka fɔn di ni ka a yi na?
A. N yi la nayili fɔŋ na
B. A chen la daa?
A. Ai n chen la mɔɣli ni
B. Mɔɣli soli be ya pola?
A. N nudirigu soli ŋɔ kun la mɔɣli ni.

71. (a) Note: This should be dramatised in class after it has been translated by the Learners. The Instructor says them out with books closed and asked each Learner to give the correct translation to each sentence.

(b) With names of places in Lesson 7, and with wuhim ma .... soli, two Learners at a time should act as set out in Lesson 25. If necessary Lesson 25 must be revised first.

(c) i. N - wuhi - to show, to teach.

ii. n - bɔhim - to learn.

LESSON XXVIII

72. IN THE KITCHEN

(a) i. N - duɣi - cook (ii) n-to - to pound.

iii. nanzua - pepper.

(b) A. and B. meets in a street.

A. Ya ka a chena?

B. N chen la daa

A. Bɔ ka a yen da?

B. N yen da la nanzua

A. Bɔ ka a yen duɣi

B. N yen to la sakolo.

A. Sakolo tobu tɔ pam.

Fufu pounding is bitter much.

B. Yɛlimaŋli n - nyɛ li.

73. Note: The Learners should not forget to learn these short sentences off hand along with the correct translation and tones.

LESSON XXIX

74. Lesson 19 continues:

(a) A. N kun la yiŋa

B. Bɔ ka a yen tum yiŋa?

A. N yen bɔ la liɣri n chaŋ daa.

B. n ni gula a kpe. Chem yom yom labi na.

I will wait here. Go quick quick return hither.

A. Tidoo kuli o ya?

B. lin zuŋɔ ka o kuli

A. Bɔn dali ka o yen labi na

Which day he will return hither?

B. O sani labi na biɛɣu ni (i)

He will return hither tomorrow.

(b) Note: This should be read first and Learners helped to master the right way of saying them. Then they are dramatised and translated.

LESSON XXX

75. (a) n - nya(to see)

n nya li
a nya li
o nya li
ti nya li
yi nya li
bɛ nya li

(b) n - ya - behold, here is it, there is it.

Doo maa be ya?
Man that is where?
n - nya doo maa
here is man that
bɛ be ya?
They are where?
n-nya ba
there they are
n-nya ti
here we are
n-nya li
here it is
n - nya ma
here I am

(c) Note: The Learners should ask as many questions as possible using where is and answering with n-nya..... The Instructor may set the ball rolling.

LESSON XXXI

76. Negatives

(a) B 1 This comes before the verb.

Past O di li.
He ate it.

O bi di li
He didn't eat it

Bɛ nya li
They have seen it

Bɛ bi nya li
They have not seen it

(b) Provide the negatives for:

i. O bɔri li
He wants it or wanted it.

ii. Di viɛla
It is good.

iii. O bɔ li
He has looked for it.

(c) Note: B 1 takes the infinitive stem with the 'n' or 'm' (infirnitive markers) dropping. Here the Instructor should ask the Learners to construct single sentences with the verbs they have learnt in the affirmative and then change each into the negative form.

..../

(d) Present

n diri li
I eat it

n bi diri li
I don't eat it

O kan na
He is coming

O bi kan na
He is not coming.

77. (a) Provide the negatives for:

i. O lara
He is laughing

ii. O kumda
She is crying

iii. Bɛ deemda
They are playing

iv. Ti nyuri kom
We drink water.

(b) The Learners should note the form of the verb after bi practice these and try to think of more sentences with bi - not.

LESSON XXXII

78. Negatives

(a) Ku refers to future

N ku chaŋ
I will not go.
Ti sa ni diɛm
We shall play tomorrow
Ti sa ku diɛm

(b) Complete these in the negative:

(i) Bɛ sa .....bɛ ya.
(ii) Payaba maa li
(iii) Yi .....zuŋɔ
(iv) A daa ..... bim
(v) N sa ..... yelim.

(c) Missing verbs for the exercise.

n - pisbi
n - diɛm - to play
n - da
n - di
n - kuli

79. Note: The underlined words and give the correct translations. If in doubt of their functions, refer to 62 (b) and 65 (a).

LESSON XXXIII

80. NEGATIVE VERBS

(a)

mala	have
ka	not have
nyɛ	be
pa	not be
be	be
pa	not be
be	be (at place).

(b) (i)

o	mali	bihi
o	ka	hihi

(ii) Baŋda n-nyɛ o.....(i)
Learned is he
O pa la baŋda

(iii) Dagbana mbala
Pa Dagbana mbala

(iv) Adam beni
Adam kani

(v) O be la lala .....(ii)
He is like that.
O pa la lala.

(vi) Ti be la Naya
We live in Yendi
Ti ka la Naya.

(c) Note: a. (i) O nyɛ la baŋda is also correct.
(ii) O nye la lala will be equally right.

b. The Learners are familiar with most of the words in this lesson and must therefore translate them without the Instructor giving much help.

LESSON XXXIV

61. REVISION:

(a) Give the negatives for:

i. mala
ii. nyɛ (thing/manner)
iii. be (manner)
iv. be (at place)

(b) Use these in sentences.

i. n - kum
ii. n - diɛm
iii. baŋda
iv. n -la

(c) Find the opposites for the following:

i. tuzɔ
ii. ba
iii. ŋahiba
iv. n - chaŋ
v. ŋaŸa

(d) Supply the Dagbani equivalents:

i. mouth
ii. Yesterday
iii. Wednesday
iv. today
v. eyes
vi. ears
vii. toilet
viii. Hospital

..../

62. Note: The Instructor should note how effective the past lesson has been by how fast the Learners supply answers to the above.

63. Translate:

(a) i. I am going home
ii. That learned man has come
iii. He will come tomorrow
iv. The day before yesterday was Tuesday.
v. He is three years old.
vi. We have children.

(b) Note: Those underlined must be carefully watched. Mind the order of words too.

LESSON XXXV

84. More Practice with Negatives:

(a) Ti mi a yuli
We know your name
Yi zi n yuli
You don't know my name
a ba zi yeji
your father does not know Yeji
Doo maa zi kpe
man that does not know here
Bɛ mi dini
They know there
Bɛ zi di ni
They don't know there.

(b) Yi bɔri bihi ŋɔ
You like children these
Bɛ jɛ paɣaba ŋɔ
They don't like women these.
N je kodu
I don't like bananas

A Dahiba bɔri litaafi
Your uncle wants a book.
Ti jɛ yi yɛla
We hate your matter/case.(We don't like you.)

...../

(c) Mariama mini Tani

M. Ni ti wantaŋa

T. Naa

M. Ya.....
where.....

T. N yi.....

M. A mi ma?

T. lin.....

T. A mi n yuli

M. M'm n .....
No I

85. Note: Practise these orally and complete the sentences according to the sense they called for.

86. Revision:

(a) Look over Lesson 31 very quickly and construct your own sentences using this set pattern:

(i) O sa .....

(ii) Yi sa .....

(iii) m ma sa .....

(vi) Ti sa .....

(b) Note: All must be in the negative. Note 'sa' in these contexts and give the correct translations accordingly.

(c) i. doo maa .....

ii. yi Karuŋ ba .....

iii. Adam .....

iv. A .....

(d) Note: This is oral drill. The Learners should provide their own verbs and nouns. All verbs must be in the future negative.

LESSON XXXVI

67. THE USE OF YA.

(a) Ba diya
They ate/have eaten.
O kuliya
She went/has gone home.
Bii maa kunya
Child that wept.

(b) Note: Ya is suffix with the stems of the present tense of verbs which change them to single past.

Compare: N di li - I eat/ate it.
n diya. - I ate.

Students should make more comparisms.

(c) a sa ziniya .....(i)
You Yesterday sat down
a daa ziniya
You that day sat dowm

(d) But note negatives:
a sa bi zini .....(ii)
a daa bi zini

'a sa bi ziniya' is quite impossible.

(e) Note: (a) 'Sa' in (i) expresses the lasp of time while in (ii) it is more an auxiliary to zin: rather than 'time expresser'. The same applies to the two daas.

(b) The Learners should note carefully the above examples and must be able to construct similar sentences of their own.

LESSON XXXVII

88. IMPARATIVES

(a) -MA, suffix with the present stem as imparative marker for example:

(b) Singular

(i) n - di - to eat
Stem: di
Imp. dima

(ii) n - guui - to run (away)
Stem: guui
Imp. guuima.

(c) Plural:

(i) dimmiya
(ii) guuimmiya

(d)

(i) ti guuima
(let) us run
ti dima
(let) us eat

(e) Note: The Learners should list all the verbs they have learnt so far. And with the help of the Instructor a list of imparatives can be compiled.

89. The below list of verbs are meant for you to change each into the three imparative forms:

(a)

(i)	n - gbihi	sleep
(ii)	n - da	buy
(iii)	n - boli	call
(iv)	n - kpɛ	enter
(v)	n - duhi	drive
(vi)	n - la	laugh
(vii)	n - ka na	come (irregular)

.../

(viii)	n	-	ku	kill
(ix)	n	-	nyu	drink
(x)	n	-	diɛm	play.

(b) The Learners should take turns in giving commands.

LESSON XXXVIII

90. Negative commands.

(a) The use of di

sing. di gbihi
don't sleep

plu. di diɛmya
don't play
Ti di diɛmya
Let us not play

(b) The singular takes di plus the present stem of the verb.

(c) Ti sa ni chaŋ biɛyu ni
We shall go tomorrow
Ti sa di chaŋ biɛyu ni
Let us not go tomorrow.

(d) a. (i) Bɛ sa ni da bua
They will buy a goat tomorrow.
Sa .....
tomorrow.....

(ii) o kun la yiŋa
.....yiŋa

(iii) N tuzo kumdi mi
My junior is crying
n tuzo .....

(iv) lama
.....

(v) ti nyumi kom
.....nyu.....

b. Note: Other examples from the students own vocabulary should be encouraged.

92. REVISION

(a) Turn to lesson 22 and revise the lesson thoroughly.

(b) See Lesson 25 too for the revision of directions.

Note: This should be done in class.

LESSON XXXIX

93. HERE, IN THERE, OVER THERE.

(a) KPE - HERE.

n - nya ma kpe
this is me here

n-nya a kpe
this is you here

n-nya o kpe
this is him/it/she here

n-nya ti kpe
this is us here

n-nya ya kpe
this is you here

n-nya ba kpe
this is them here.

(b) Note: Pronouns after verbs: ma, a, o, ti, ya, and ba.

(c) DINI - IN THERE.

n - nya a dini
This is you in there

n - nya Andani dini
This is Andani in there

n - nya ba dini
This are them there

..../

(d) HA - OVER THERE.
n - nya ti ha.
This is us over there

n - nya ya ha.
n - nya a ma ha

94. Note: (i) 'Dini' implies 'in there' while 'ha' means over there. However when the meaning implies that one is 'in a place over there' then 'dini' and 'ha' are used together: for example,

(ii) ti be dini ha
we live in there (in over there).

95. (a) n be dini (alt. dini ka m be)
I am/live/stay there (in there I live)
o be dini etc.

(b) a be kpe (alt. kpe ka a be)
you are/stay/live here. (here you stay)
yi be kpe
a bii be kpe
yi yidanima be kpe
your husbands are here.

(c) ti be la kpe
we live here (static)
it is here that we live (and no other place).

(d) yi be la dini
o be la dini

(e) Note: Go over 94 (ii) and 95, and change the sentences where necessary with the emphatic 'ka'.

LESSON XL

96. Revision of verbs and their imperatives.

(a)

n-gari	pass	garima/garimiya
n-zini	sit	zinima
n-yi	come out, go out	yima, yim na
n-chaŋ	go	chɛma
n-wum	hear	ŋumma
n-yihi	remove, reduce	yihima
n-yɔ	pay	yɔma
n-da	buy	ɖama
n-di	eat	ɖima
n-nyu	drink	nyuma
n-ŋubi	chew	ŋubima
n-wuhi	show, direct	wuhima
n-ka na	come	kam na/kam ya na
n-ka ni	not present	
n-kuli	go home	kulima
n-to	pound	toma
n-duɣi	cook	duɣima
n-nya	see	nyama
n-la	laugh	lama
n-diɛm	play	diɛma
n-mala	have	
n-ka	not have	
n-pa	not be	
n-zi	not know	
n-guui	run	guuima
n-kpɛ	enter	ŋmaligima
n-doni	lie down	donima
n-tam	put on top	tama
n-tɔɣsi	talk	tɔɣsima

	n-kɔhi	sell	kɔhima
	n-kɔ	cultivate	kɔma
	n-niŋ	do	niŋma
	n-gbihi	sleep	gbihima
(b)	m-be	be	
	m-be	like	bɛ lala
	m-boli	call	bolima
	m-bɔ	seek, look for	bɔma
	m-puhi	greet, thank	puhima
	m-piɛbi	drink	piɛbima
	m-mi	know	
	m-bɔhi	ask	bɔhima
	m-bɔra	want	
	n-jɛ	not want	

97. (a) The above revision should be done diligently. The Learners should be helped to construct simple sentences with each verb.

(b) Only where the imparative is irregular that both singular and plural are otherwise the rest follow the regular pattern.

LESSON XII

98. Some common expressions with 'nyɛ la'

(a) (i) Di nyɛ la taali (alt. taali nyɛ li)
it matters (it is a case)

(ii) Di pa taali (alt. 'Pa' plus alt. above).
it does not matter.

(b) (i) di nye la sheli (alt. sheli nyɛ li)
it is something (it worths a consideration)

(ii) di pala sheli

(iii) (a) O nyɛ la sheli (he is somebody)
(b) a " " "
(c) yi " " "
(d) bɛ " " "
(e) n " " "
(f) ti " " "

(iv) (a) a pa la sheli (you are nothing)
(b) Sandow pa la sheli
(c) dinbɔŋɔ pa la sheli
(d) o (noun) pa la sheli ('o' as adjective)
(e) a yuli " "
(f) n " " "

(c) (i) di nyɛ la lala (alt. lala nyɛ li)
it is like that (the way it should be)

(ii) di pa la lala.
it is not like that.

(iii) Note: di bɛ la lala and di bi bɛ la lala are also correct.

..../

99. Note: (i) Taali— guilt, wrong
(ii) Sheli— something
(iii) lala - like that

100. (a) Di yi pa sheli - may be

(i) Di yi pa sheli ti ni ŋubi nimdi
it will not be something we will eat meat.
(may be we shall eat meat).

(ii) di yi pa sheli bɛ ni ka na.
may be they will come

(iii) di yi pa sheli o ni kpɛ na
may be she will come in

(b) (i) di yi pa sheli yi ku chaŋ
may be you will not go.

(ii) di yi pa sheli bɛ ku zini (tiŋa)
may be they will not sit (on the floor)

101. Note: Learners should pay particular attention to:

(i) how the words are said together,

(ii) the short and mute vowels.

LESSON XLII

112. More common expressions:

(a) Di ŋman la it appears, looks as if

(i) di ŋman la o kun la yiŋa
it looks as if he is going home.

(ii) di ŋman la paya nyɛ o
it appears (that) woman is she

(b) Complete these sentences by translating these in brackets introduced by 'di ŋman la'.

i. di ŋman la (he is <u>at</u> home)
ii. di ŋman la (your mother will eat fufu)
iii. di ŋman la (you <u>will not</u> go)
iv. di ŋman la (they are in the market)
v. di ŋman la (chief <u>he is</u>)

(c) Note: These words underlined need special attention when translating them. They either have no Dagbani equivalents or the position of the wording is different.

(d) di bi ŋmana — it does not appear, not look as if

(i) di bi ŋmana ka Dagbana n-nyɛ o
it (does) not appear that Dagbana is he

(ii) di bi ŋmana ka o mi ma
it not appears that he knows me

(iii) Note: (a) di bi ŋmana ka Dagbana n-nyɛ o implies that he is a Dagbana but his actions or appearance does not say so. So also is (ii) which shows that although he knows me he pretends not to.

..../

(b) Compare: 'di bi ŋmana ka Dagbana n-nyɛ o' to
'o bi ŋman Dagbana'
he does not resemble a Dagbana.

103. Now translate these:

(i) he does not resemble me.

(ii) he does not resemble his father

(iii) he does not appear <u>to be</u> a woman

(iv) it looks as if he is going to the market

(v) it appears (that) he knows you.

(vi) it appears (that) they have children.

LESSON XLIII

104. Words indicating place and position.

(a) Ni- (general) in, at, etc.

(i) m ma be yili maa ni

my mother is house that in (my mother is in that house)

(ii) ti be moŋu ni

we are bush at (we are in the bush)

(iii) Sandoo chaŋ puu ni

Sandow went farm to (Sandow went to the farm)

(iv) ti bi bela moŋu ni

we not are bush at.

(v) a ba be foŋ ni

your father is town in.

(b) When the name of a place is given and certain other nouns 'ni' is omitted. For example:

(i) o chaŋ Tamali

he went (to) Tamale

(ii) o be Tamali

he is (in) Tamale

(iii) o be yiŋa

he is (at) home.

(iv) o yi Tamali

he went Tamale from (he left Tamali)

..../

105. (a) Note: Learners might have observed that direction which is hither to expressed in English by to, from into and others is expressed in Dagbani by verbs.

(b) In Dagbani there are only postpositions since they come after verbs and not before.

106. Some postpositions:

(a) zuɣu - on top of.

(i) n zi la kuɣu zuɣu
I am sitting chair on top of (I am sitting on a chair)

(ii) o be tii maa zuɣu
she is tree that on (she is on the tree)

(iii) bɛ du tii maa zuɣu
they went tree that on top of (they went up the tree).

(iv) ti bi du tii maa zuɣu
we not went tree that on top of.

(v) di duya tii maa zuɣu
Don't climb tree that top of (don't go up that tree)
a shee tii maa zuɣu (alt. a siɣi tii maa zuɣu)
you came down tree that top of (you come down from ....)

(b) Puuni - inside: This normally comes with place names and nouns not requiring ni. eg.

o be Tamali puuni
he lives Tamale inside

..../

(c) Zuɣ saa

(i) o be zuɣ saa
he is up there/above

(ii) o be tii maa zuɣ saa
he is tree that at the top of

(iii) o du tii maa zuɣ saa
he went tree that to the top of

(d) 'Zuɣ saa' can be qualified by 'ha'

(i) o be zuɣ saa ha
he is far up there (he is up there far)

107. (a) Note: Most of the examples are meant to help the Learners converse and construct sentences of their own without necessarily memorising them.

(b) Other postpositions:

(i) gbini - underneath (gbini ha - far underneath)
(ii) lɔŋni - beneath (lɔŋni ha - far beneath)
(iii) Polo - near
(iv) Sani - 'towards' (and with personal nouns and pronouns).

LESSON XLIV

108. Revision:

(a) Use 'ya' to make simple past with the following verbs:

i. n-di - to eat
ii. n-yi - to leave/come out
iii. n-zini - to sit
iv. m-puhi - to greet
v. n-la - laugh

Now construct simple sentences with them.

(b) Give the imparative form for the following.

i. n-kana - to come
ii. n-diɛm - to play
iii. n-duhi - to drive
iv. n-dee - to get/receive.
v. n-ŋmaligi - to turn

(c) With di (negative) give simple commands with the imparative forms in (b) above.

(d) Give the meaning of: 'kpe' 'dini' and 'ha' and make up a short conversation containing them.

(e) Complete these:

i. Sɔhala n.....chaŋ.....
ii. zuŋɔ .....di .....
iii. zuŋɔ dali bɛ .....kuli .....
iv. n zuŋɔ (month here).
v. Gushaɣu ..... be.
vi. ka Naya ..... be.

LESSON XLV

109. Direction verbs:

(a)

n-chaŋ	-	go
n-ka.....na	-	come
n-labi	-	return
n-labsi	-	take back
n-du	-	cross
n-duhi	-	take across/put up
n-siɣsi	-	go down
n-siɣsi	-	send down
n-kpɛ	-	enter, go in
n-yi	-	go out
n-yaɣi	-	go over
n-zɔ	-	run away
n-niŋ	-	put
n-tahi	-	escot, sent
n-gili	-	go round
n-gari	-	pass
n-lu	-	fall
n-tim	-	send
n-kuli	-	go home
n-miri	-	go near
n-luhi	-	fell
n-kpɛhi	-	send in/put in

.../

(b) Some examples with the above verbs.

(i) o chaŋ n-gili ma buta
he went round that house thrice.

(ii) a lu loori loŋni
you fell lorry under (you fell under the lorry)

(iii) nooŋa yiɣi n-tam tii zuɣu.
(a) bird flew to the top of the tree.

(iv) bɛ tam a daka zuɣu
They are on top of a box

(v) bɛ du n-tam a daka zuɣu
they climbed on to the top of a box

(vi) o kpɛ duu maa puuni
he enter room that inside

(vii) mirim ma na
come near me hither.

(viii) biɛɣu ni o sa ni tim a daa
tomorrow he will send you market

(ix) bɛ ku saɣi n-zɔ n-gili ma
they will not agree to run round me.

(x) o gari n-kpɛ duu.
she past enter (the) room

..../

110. Note: (a) You might have noticed that verbs of direction in Dagbani requires other verbs and some cases post positions, and not prepositions as in English to describe effectively how the movement was done.

(b) With a little explanation from the Instructor and more examples, the Learners will easily converse with the verbs without any difficulty.

LESSON XLVI

111. n-zaŋ - to take
o zaŋ li
he takes/took it
ti zaŋya
we took
a ni zaŋ li
you will take it
n sa zaŋ li
I (yesterday) took it
n sa ni zaŋ li
I will take it tomorrow
n daa ni zaŋ li
I will take it tomorrow next.

112. n-zaŋ with other verbs.

(a) affirmative.

i. ti ni zaŋ li n-kpɛhi duu
we shall take it (and) sent in the room
we shall take it to the room

ii. a ba zaŋ li n-duhi zuɣ saa
your father took it put up above
your father put it up.

(b) Complete the following 'zaŋ' sentences

i. bɛ sa ni zaŋ li ..... a daka zuɣu
ii. " " " " " .....tii zuɣsaa
iii. n na zaŋ ba .....duu
iv. " " " " .....yiŋa
v. nooŋa zaŋ li .....
vi. yi zaŋ nanzua .....zeri.

(c) Imparative

i. zaŋ li n-kpahi duu.
take it put in the room

ii. zaŋma adaka naa na
bring that box here.

iii. zaŋ dansichi ŋɔ n-sɔŋ kpe
take this smock put here.
put this smock here.

(d) Note: (i) 'na' and 'kpe' both mean 'here ('kpe', see 93).

(ii) The Instructor should help the Learners to give commands with 'zaŋ'

LESSON XLVII

113. Occupations, places, relationships etc.

(a) Occupations.

piɛgula/piɛguliba	-	shepherd
nogula/noguliba	-	poultry farmer
nakoha/nakohinima	-	butcher
dakoha/dakohiriba	-	pito seller
nyukoha/nyukohirima	-	yam seller
naɣkpara/naɣkpariba	-	cowby
pukpara/pukpariba	-	farmer
daabia/daabihi	-	trader
machele/machelinima	-	smith
gbanzaba/gbanzabinima	-	leather worker
duɣ mɛra/duɣ mɛriba	-	potteress
yiliyiina/yiliyiiniba	-	singer
waribara/waribaraba	-	jockey
warimachima/warimachimba	-	horseboy
tuntumda/tuntumdiba	-	worker
tayiɣa/tayiɣsi	-	thief
dɔɣte/dɔɣtenema	-	doctor

(b) Family relations

ba/banima	-	father
bapira/bapirinima	-	father's junior brother
yebdoo(yeba)/yaanima	-	grandfather/ancestors
ma/manima	-	mother

..../

(b) Family relations contd.

mapira/mapirinima	-	grandmother
ŋahiba/ŋahinima	-	mother's snr. or jnr. brother
biɛli/biɛyanima	-	elder sibling (brother or sister)
tuzɔ/tuzɔbini	-	junior sibling (brother or sister)
tuzɔpaɣa/tuzɔpaɣaba	-	sister
bidibga/bidibsi	-	boy
bipuɣiga/bipuɣinsi	-	girl
yidana/yidaanima	-	landlord
yilipaɣa/yilpaɣaba	-	housewife
jaa/jahi	-	twin
yilibia/yilbihi	-	servant

(c) Names of places:

binbɔɣli/binbɔɣa	-	(see 23 a.)
feera/feeranima	-	" " "
daa/dahi	-	" " "
asibiti/asibitinima		(see 36 c.)
loori teesa/-teesanima	-	" " "
pirinsi teesa/- "	-	" " "
cootu/cootunima	-	court
sukuru/sukuriti/sukurunima	-	school
baarichi/baarichinima	-	office
puu/puri	-	farm
yili/ya	-	house
yiŋa/yɪnsi	-	home
mɔɣli/mɔɣa	-	dam

..../

kobiliga/kobilisi	-	well
Naylua/nayluhi	-	pen
nakohi duu/- duri	-	butchers' shop
kosuri duu/- "	-	bathroom
shishayu/shishari	-	"
jinli/jina	-	mosque
chochi/chochinima	-	church
nayili	-	palace

114. Note: (a) The above list should be read in class with the Instructor helping the Learners to get them correct. The Learners are also advised to listen more to native speakers rather than depending too much on the tone marks.

(b) The list will also help the Learners to construct sentences with the verbs they have learned.

LESSON XLVIII

115. Exercises based on 112.

(a) Complete the following.

i.	Ŋun	guli	piɛri	nyɛ	la	.....
ii.	"	"	niɣi	"	"	.....
iii.	"	"	yuri	"	"	.....
iv.	"	mɛri	duɣri	"	"	.....
v.	"	dara	ka kohira	"	"	.....
vi.	nira	ŋun	yiini yila	"	"	.....
vii.	"	"	doli so	"	"	.....
viii.	"	"	tumdi tuma	"	"	.....
ix.	"	"	kɔhiri nimdi	"	"	.....

(b) Note: The Learners can take turns drilling each other in the above set pattern.

(c) Fill the gaps taking note of the appropriate post-positions which are needed to complete the information.

i. Di yi pa sheli o be - inside the hospital
ii. " " " " " " - at the hospital
iii. a daa ku chaŋ to the police station
iv. baarichi maa miri la court of justice
v. ti zimi near a mosque
vi. nakoha do inside butchers' shop.
vii. Pukpariba do under a tree
viii. Fita do beneath a lorry
ix. tayiɣa sa zu a sheep from here
x. Mariama zi dam entered inside the market

..../

116. (a) Note: The Learners might have noticed that in some of the exercises no tone marks are provided. It is assumed that since almost the words used in the exercise are those the Learners are already familiar with, special effort is required on their part to familiarise themselves with the tones.

(b) Exercise with 'di kun la' (it leads to. See 67 a.)

Provide the place names with adjectives. e.g.

Di kun la ..... becomes di kun la damlan yiŋa (it leads to pito seller's house)

i. Di kun la .....
ii. Di kun la .....
iii. " " " .....
iv. " " " .....
v. " " " .....

(c) Revision: Refer to 70 and 71, and dramatise it.

LESSON XLIX

117. Revision:

(a) Discuss with Instructor and translate.

i.	mani mbɔŋɔ	i. .....
ii.	nyini mbala	ii. .....
iii.	bɛna mbala	iii. .....
iv.	zini kpe na	iv. .....
v.	na di gari	v. .....
vi.	" " yi na	vi. .....
vii.	mira o kan na	vii. .....
viii.	mira di zini kpe	viii. .....
ix.	n-nya ba ha	ix. .....
x.	n-nya ya	x. .....

(b) Revise Lesson 35 and note 'mi' 'zi' and 'jɛ'

i.	a bɔri dam?	i. .....(positive)
		.....(negative)
ii.	bɛ mi naya?	ii. ..... (positive)
		.....(negative)
iii.	Ti bi di sakolo	iii. .....
	ti sa bi di sakolo	.....
	ti daa bi di sakolo	.....
iv.	ti ku di sakolo	iv. .....
	a sa ku di saɣim	.....
	o daa ku ɲubi nimdi	.....

..../

v.	o sa bi yen piɛbi zɛri	v. .....
	n daa bi yen " "	.....
	yi bi yen " bihim	.....
vi.	ɲira ka a la	vi. .....
	ɲira ka a kum	.....
	ɲira ka a ka na	.....
	ɲira ka a diɛm	.....

LESSON L

118. <u>IDIOMATIC EXPRESSIONS</u>

(a) kpaŋma a maŋa - - please do try.

i. kpaŋma a maŋa ka na kpe
do try and come here

ii. kpaŋma a maŋa ka di jɛ suli
please don't be angry.

iii. kpaŋma a maŋa di saɣim maa zaa

(b) Note: (i) kpaŋma a maŋa is a strong exulatation which requires a strong restraint or more force.

(ii) (a) n-kpaŋ - to stiffen. to get well
(b) a maŋa - yourself.

(c) i. n maŋa - myself
o maŋa - him/herself
ti maŋa - ourselves
yi maŋa - yourselves
bɛ maŋa - themselves

ii. Also a maŋ ka a niŋ - you've caused your ill-fate.
n maŋ ka n niŋ
Ti " " ti "
yi " " yi "
bɛ " " bɛ "

.../

119. (a) n-suhí – to beg or entreat

i. n suhira a mi di tun lala
please I beg you, don't do that (like that)

ii. n suhira a mi kulimi yiŋa
Please do go home

iii. n suhira mi di zini kpe. zinmi kpe na
please don't sit here. sit nearer here

(b) 'zinmi kpe na' implies that the 'place' was indicated probably by pointing.

(c) Practice with 'n-suhi'

i. n suhira a mi dim suylo
please be patience (eat patience)

ii. n suhira a mi tim ma .....

iii. n suhira a mi mira ka a diam kpe

iv. n suhira a mi mira ka a .....

v. n suhira a mi mira .....

vi. n suhira a mi .....

120. Gaafara yaa please excuse me, I am sorry

(a) This is a more polite term used in seeking admission, and expressing sorrow to someone you might have caused some unintended inconvenience.

...../

(i) Gaafara yaa n bi yurimi
please do forgive me. It was not my intention

(ii) gaafara yaa n tum taali
please excuse me. I am guilty

(b) din suylo - eat patience (be patience)

i. din suylo ka zaai kpe na

ii. " " " cha kumsi (cease crying)

iii. " " " ti chan

iv. " " " di piabi zeri paa

v. " " " mirim ma na

vi. " " " ti na.

.....

.....

.....

.....